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ABSTRACT

This paper describes an American Indian reservation's alternative secondary school which was designed to improve high risk students' attendance, basic skills, and self-image in preparation for transition to the public high school. Students: (1) had been expelled from public or boarding school; (2) had been referred by a social service agency; (3) were released from the tribal detention center only to attend school; or (4) had been out of school for at least a year. The program attempted to address factors contributing to poor attendance: drug abuse, poor self-concept, non-compliance with the law, peer pressure, and low academic achievement. Attendance was strictly monitored. Persistent absenteeism was handled by home visits, family counseling, and, as a last resort, student detention. Native American culture was emphasized in the curriculum through field trips, student interviews with tribal leaders, student participation in a tribal mental health fair, coordination with existing youth programs, guest speakers from other tribes, and a "big brother and sister" program with the state university's Indian Students' Club. An individualized course of study was designed for each student, based on entrance tests and transcripts. Other significant aspects of the program were communications workshops, assertiveness training, and provisions for young mothers to bring their babies with them to school. In the first 10 weeks of school, students' attendance increased 33% over the previous year. This report contains 21 references and the contract between the public school district and the tribal government. (SV)

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IMPROVING ATTENDANCE OF RESERVATION STUDENTS BY AN INDIVIDUALIZED ALTERNATIVE SCHOOL WHICH EMPHASIZES NATIVE AMERICAN CULTURE

by

LINDA A. GUNDERSEN

A Practicum Report
submitted to the Faculty of the Center for the Advancement of Education of Nova University in partial fulfillment of the requirements for the degree of Master of Science.

August/1986

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ABSTRACT

Improving Attendance of Reservation Students by an Individualized Alternative School which Emphasizes Native American Culture. Gundersen, Linda A., 1986: Practicum Report, Nova University, Center for the Advancement of Education

Descriptors: Attendance/Attendance Patterns/Attendance Records/ American Indians/American Indian Studies/American Indian Culture/American Indian Education.

A team led by the author developed and implemented a model program to aid the reservation students in improving their attendance in school. The program was designed to address the contributing factors of the students' poor attendance: drug abuse, poor self-concepts, non-compliance with the law, peer pressure, and low academic achievement.

Located in a remote section of a rural reservation in the Southwest, this alternative school for grades 7-12 created an individualized program designed to present material for required courses at an academic level suited to each student. Emphasis ~~will be~~ placed on remediation in the basic skills whenever necessary. Appendices include a copy of the contract between the tribe and the local school district, sample entrance tests, and sample assignment sheet.

Practicum Advisor: Mary Cook.

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I. Purpose

The practicum writer was one of two teachers assigned the responsibilities of the physical set-up of the school, developing curriculum, ordering textbooks, monitoring attendance, training graduate students to assist the teachers, and any other duties assigned by the school principal.

The setting for this practicum was a one-room schoolhouse in a remote section of a reservation in the Southwest. The school is housed in the tribe's cultural center, an auditorium with a kitchen at one end and a stage at the other end. The school is surrounded by farm lands, and is isolated from both its metropolitan neighbors and the tribal offices which are located on another portion of the reservation, a distance of 10 miles.

This reservation is a poor, rural area greatly influenced by its metropolitan neighbors. The reservation farm lands are mostly leased to non-Indians and the Indians are then hired to work for the leasee. There is some light industry on the reservation which was once owned and operated by non-Indians, but there is an effort being made to change this trend. Whenever possible, Indians are now hired to operate the light industries which are also being purchased by Indians as funds become available.

Other residents are employed by the Tribal government (which has an operating budget of over $9,000,000 for this fiscal

year), the BIA, and the Public Health Service. Off-reservation employment is often limited by education or skill training, and by inadequate transportation. The Tribe operates a public van for transportation, but this service has a very limited area it services off of the reservation. A high rate of unemployment and low income level employment exists, resulting in depressed economic conditions and a below-average standard of living. Many of the Indians' dwellings have dirt floors and no indoor plumbing. Some houses are made of mud and have windows with no glass which must be boarded shut during inclement weather.

The forced urbanization and attempts to encourage integration of its people into mainstream society have led to excessive cultural and social disintegration. Torn by these diverse cultures and their demands, an estimated 80% of the adult members of this community have turned to substance abuse or have given up hope of ever being contributing members of either society according to a survey by a nearby university. Therefore, there is a lack of positive role models for the reservation children, and they, in turn, exhibit negative social behaviors which interfere with their education.

Many of the reservation students are unsuccessful in their educational efforts, have either been expelled or have dropped out of school, and have become alienated from both their families and schools. According to information gathered by a

university research team, this alienation is demonstrated in the following well-known forms:

1. Substance abuse (alcohol, drugs, inhalants) by 60% of the target population
2. Antisocial behavior leading to arrest and juvenile court
3. School absenteeism, truancy, tardiness
4. Indifference to school requirements, failure to complete assignments, and generally poor achievement levels averaging 2-4 years below grade level according to the 1985 Stanford Achievement Test Scores
5. School dropout: ranging from 20-50% for junior-senior high students
6. Home and family dysfunction resulting in social service intervention in 92% of students referred

Students in grades 7-12 attend either the public schools or off-reservation BIA Boarding Schools; however, the Federal government has announced intentions of closing the Boarding Schools. This projected closure leaves only the urbanized public schools as a choice for secondary education for the reservation students. The average high school class in the public school district is over 800 students. The reservation students coming from a small, rural setting are often overwhelmed by the large number of students, the wealth, and different social customs. They are a distinct minority, and many Indian students,

unprepared socially and emotionally, try to identify with the larger Mexican population in the schools. This only leads to additional loss of cultural and family identity. Many of their parents attended BIA schools and are unprepared to assist their children in coping with the developmental processes leading to social and educational survival in the multicultural school setting.

The public school district offers an alternative program for students who are experiencing difficulty functioning in the regular school setting. Students are referred for truancy, academic problems, drug abuse, or other disruptive classroom behaviors. Sometimes a student is referred from a residential placement agency for closer supervision before he is returned to the mainstream educational facilities.

Some reservation students have been referred to this alternative program. Offering self-contained classrooms for grades 7-12, the school's emphasis is on behavior modification. A confrontational model is used whereby the students are helped to recognize unacceptable behaviors in themselves and take responsibility for their own actions. One of the methods the staff has found to be most successful is a group circle process whereby students have an opportunity to discuss openly their behaviors and receive feedback from both their peers and the staff. Because this process demands that the students

participate openly and honestly about their behaviors, this program has not been a successful alternative for many of the reservation students. It was found that these students lacked the communication skills necessary to benefit from this program. It is thought that the Indian students were too shy to gain these necessary skills in a predominately white peer group which included an all-white support staff.

The behaviors which this alternative program had attempted to change continued to be a problem. There was little change in attendance, tardiness, or drug abuse. In the past five years only one Indian student was graduated from the school, although two others have obtained their GED's with Tribal assistance.

The Tribal Council sent a proposal to the public school board requesting a separate alternative program on the reservation. It was agreed that the Tribe would be responsible for the building and maintenance of the school, and the public school district would provide two teachers and all textbooks. Other supplies would be the responsibility of the Tribe. A truant officer employed by the Tribe was to check attendance twice a week, and make home visits when necessary. The Indian Studies Department from the State University agreed to assign two graduate social work students to the school for two days a week. The public school district agreed to provide two student teachers to the school. Administrative and counseling duties

were also to be provided by public school district (See Appendix A).

It is the primary objective of this program to provide an environment that will encourage the non-attending student to come to school on a regular basis. It is felt that an on-reservation school that is small, with individualized study programs, which offers student and/or parent counseling and support services will improve attendance.

This practicum improved the attendance of a target group of students by 25%. All of the students in this program were students who had been expelled from the public or boarding schools for truancy, drug abuse, or fighting; had been referred from a social service agency for closer monitoring; were released from the tribal detention center only to attend school and then returned to their detention after school hours; or had been out of any educational system for a year or more and are self-referrals.

Attendance records from the previous year were obtained and attendance was monitored on a daily basis. After the first semester, a comparison was made between this year and last year's attendance.

II. Research

"The ultimate concern among people is not what they know but what their commitments are. The final distinction among people

pertains to their values and feelings, not their knowledge and skills." (Hiat and Others, 1971). In addressing the complex problem of motivation, the underlying solution to most students' problems, it is important to recognize that commitments, values, and feelings are the issues that must be dealt with first, and continuously, if there is to be a change in attitudes towards school attendance. The roots of truancy reach deep into the home and deeper still into the community and its culture. Therefore, while there are facts to deal with, numbers and charts, names and dates, this is not a situation demanding problem-solving modes; it is a situation dealing with a human condition requiring the best in value judgment.

In reviewing the current literature on Indian education one fact stands out: What is required is not more knowledge, but commitment to what is already known. It is fact that American Indian students actually deteriorate in level of performance relative to the norm group as they go from 6th to 9th grade and from the 11th to 12th grade (Hiat). Indian students are sent to special programs or special schools established to address their needs because of family difficulties, academic problems, social maladjustments, and other similar handicaps. These students are dismally ill-prepared to function where academic skills are required, and they view the external world as constantly hostile and coercive when "success" is measured in academic terms (Pinto, 1973).

Hiat recommends concentrating on one behavior at a time, weakening the underlying motivation, and withdrawing the reinforcer. And he cautions, "It seems very doubtful that we should anticipate marked changes in academic achievement or in deeply rooted complex behaviors on the part of large numbers of children who are experiencing severe difficulty in those areas."

In a similar study (Wyoming Indian School, 1975), Allison Sage states that "Schools should not conflict with their Indian cultures; that schools should make Indians proud of their Indian heritage and, therefore, secure in their identity, that a student should not think that an education for modern society means he must become less of an Indian." Sage believes that the schools should prepare their graduates to be happy with themselves so they can live without the crutches of drugs and alcohol. "The schools should give the students enough praise and self-confidence so that they can achieve to the limits of their abilities and desires." Once again it is stressed that students need increased preparation for their choice of lifestyles while preserving the culture and developing cultural awareness, identity, and skills.

In a study of Career Guidance for Youth sponsored by the Bureau of Occupational and Adult Education at the Colorado River Indian Tribe in Parker, Arizona, it was concluded that school systems should provide more modeling input as part of their

career awareness programs. Again, the lack of motivation was cited as a major problem along with inadequate counseling and guidance services, lack of organized professional staff to pursue the students' problems, students' lack of a definite reality, and the students' inability to see the relationship between the world of work and the world of education.

In a 1980 study of the Zuni Alternative Program, it was determined that where curriculum is not geared to the needs of Indian students, the consequences are poor achievement, internalization of a negative self-image, and poor ego identity. Kinsella (1973) and Hobart (1969) describe four reasons for under-achievement:

1. Damaged self-concept
2. Inadequate motivation
3. Unawareness of employment opportunities
4. Resistance by peers and community to self-advancement.

Furthermore, it is generally accepted that positive self-identity is dependent upon positive group identity, and that self-esteem is essentially the expression of group esteem. Many Indian students follow a personality pattern associated with rejection, anxiety, alienation, depression, withdrawal, and paranoia (Pinto, 1973). Therefore, teachers of Indian students need to have two goals: One goal is to learn the culture of the

students being taught; the second is to teach the skills, the factual knowledge, and the processes necessary for Indian students to become successful achievers in the dominant society.

In the Ganado Approach to increasing reservation attendance, Carl Foster recommends identifying high-risk students and their parents to determine their perception of the relative importance of attending school. The students are questioned about their perception of what factors contribute to frequent absenteeism, and it was recommended that a district-wide effort be undertaken to reduce these factors. It was also noted that academically-oriented schools have better attendance than vocational schools. In addition, school policies and expectations with respect to attendance influence student absenteeism. Also, the more positive attitude towards the teacher and school, the more likely the student will attend (Kirkness and More, 1980).

III. Method

After reviewing the current literature on Indian education, the formula for successfully motivating students to attend school regularly seems simple in its focus but vastly complex in its implementation. The goals of the reservation's alternative program are:

1. To improve the attendance patterns of each student.

2. To encourage students to develop a positive self-image by emphasizing Native American culture in the curriculum.
3. To help students develop a cultural identity by providing exposure to and information about their reservation's unique culture.
4. To focus on goal-oriented behavior in all aspects of the program.
5. To coordinate existing youth services on the reservation and encourage the students to participate in established programs.
6. To encourage students to recognize the uniqueness and demands the urban culture presents to the people living in it.
7. To encourage the students to recognize the choices they have and to accept responsibility for the choices they make.
8. To develop sufficient competence in the basic skills so that the student will be able to successfully enter and complete secondary schooling commensurate with his/her level of ability.

These goals were established because there is an increasing recognition among the Tribal members that their youth is losing its sense of identity with its culture. This loss exhibits itself in the individual in poor self-concepts resulting in

antisocial behaviors which directly affect school attendance. Also, many services are available to the reservation's youth, but there is little group identity since there is a choice of ten secondary schools from which the students may choose to attend. Identifying these "at-risk students" and placing them in a small, accepting environment which fosters pride in their community and in themselves was thought to be the best approach to improving attendance.

It was originally planned to have two teachers at the school; however, overcrowding at the school district's alternative school necessitated recalling one of the teachers to alleviate that problem. The reservation school operated the remainder of the year with one teacher and an aide from the Indian community, two MSW graduate students who assisted on Wednesdays and Thursdays, a university student volunteer who worked for 1 1/2 hours daily, and a recreation leader who worked with the students for 1/2 hour on Fridays. There were two classes of two hours and forty-five minutes each. The morning class met from 8:00 to 10:45, and the afternoon class from 11:30 to 2:15. Because of confusion as to who was responsible for obtaining student teachers, no student teachers worked with the school.

The following four pages outline the objectives and time line which was followed in the original organizing of the school.

	Objectives	Methods of Accomplishment	Personnel Responsible	Due Dates
1.	Determine division of responsibilities	Meeting with District Administrators and Tribal Officials	Tribal President, Education Chairman, Guidance Counselor, District Assistant Superintendent, Alternative School Principal, and Secretary	5/17
2.	Obtain previous year's student attendance records	Check permanent record file	Practicum Writer	As student registers
3.	Select curriculum and obtain textbooks	Review course objectives Meetings with district co-ordinators Meetings with book depository staff Meetings with publishers' representatives	Practicum Writer	8/12
4.	Develop academic grade-level evaluation instrument	Review existing reading, grammar, writing, and math tests	Practicum Writer	8/16

5.	Develop individualized curriculum	Using district-approved objectives, write study guides and tests for all required junior and senior high social studies classes Write criterion-referenced grammar study guides Write unit study guides for required literature classes Review publisher's workbooks and texts for reading classes for students reading below grade level	Practicum Writer	9/3
6	Set schedules for community resource speakers	Meetings with: Social Services Counselor Senior Citizens Advisor Alcoholism Counselor Librarian Mental Health Psychologist Juvenile Prosecutor Recreational Leaders Indian Studies Teacher from Community College	Representatives from departments listed	8/23
7.	Set responsibilities for University students assigned to school for their MSW Field Placement	Meetings with university students, their advisors, and school teaching staff	Practicum, Writer, University Students	8/28

8.	Train University students	Review curriculum and objectives	Practicum Writer	9/3- on-going
		Assess personal talents and needs of staff and devide teaching/counseling responsibilities		
		Review active listening techniques with staff		
		Staff meetings each day to assess University students' performance		
9.	Establish Big Brother/Big Sister program with University's Indian Students' Club	Contact private enterprises for funding	University Students	10/4
		Meet with club members to determine interests		10/18
		Meet with reservation youth to assess interst		10/22
		Set initial meeting of the two groups		10/26
		Assign "Brothers and Sisters"		10/28
		Obtain funding		10/30
		Schedule Outings		10/30
10	Develop Cultural Awareness Curriculum	Meetings with Tribal Council	Practicum Writer	10/8
		Meetings with Social Services	University Students	10/10

	Contact Spiritual Leaders and schedule dates for speakers	Practicum Writer	10/30
	Schedule dance performances	Students	10/30
	Schedule cooking of Native American foods around holidays	Community volunteers	10/30
	Contact Community College's Indian Studies Department for motivational speakers	Practicum Writer	10/30
11. Assess attendance records	Compare last year's records with current records	Practicum Writer	12/13
12. Evaluate and write recommendations for next semester	Meetings with Tribal Education Chairman, Principal, teachers, university students, and social services	Principal and Practicum Writer	12/17

Attendance was monitored daily. If a student was absent, contact with the home was made to determine if the absence was a truancy and to keep the parents/guardians informed of their student's attendance. After three consecutive absences, a home visit was made by either the guidance counselor, truant officer, social worker, or teacher. If the absence was unexcused, and the student still did not return to school, the family was referred for processing through the court system. Under tribal law, all children must attend school through age sixteen. Therefore, the parents could have been incarcerated if their child failed to attend due to parental neglect. The child was placed in detention if the parents could not get their child to attend school. If the attendance problem persisted, the family was referred for counseling through Social Services. Fortunately, none of the parents in this study were incarcerated, although charges were filed against two of the families. It was necessary to place seven of the students in detention for truancy.

Whenever possible, Native American culture was emphasized in the curriculum. In state history classes, pottery, jewelry, and baskets were brought in from private collections and the district's Art Resource Center. Field trips were taken to local Indian Museums and nearby Indian ruins were visited. Optional field trips after school and on weekends were offered to visit

sites of interest to the students' particular tribe. A unit on Tribal Government was added to the curriculum, and students interviewed the tribe's leaders in person. The students wrote their own interviews, and the topics discussed included both current issues and questions about changes in the reservation that had been personally observed by the leader being interviewed. Only those persons who were reared on this reservation were interviewed. The interviews were videotaped and will be used in other tribal presentations. The tapes will also be made available to the history classes run by the Johnson-O'Malley sponsored summer school program.

In November a mental health fair was put on by the tribe and all students from the Alternative school participated. Each department of the various tribal agencies prepared a 30-minute workshop on the services their agency had available. The objective of the fair was to disperse information about the various services available and to encourage community members to become involved in the various programs offered. Various representatives from the participating agencies worked with the students in preparing them for the fair by involving the students in skits, holding various workshops similar to those workshops presented at the fair in order to familiarize the students with the material presented. This served to relax the students during the day of the fair presentations and encourage

their participation in same. Nutritional foods were prepared by the students to serve the day of the fair, and they acted as hosts and hostesses that day greeting each guest by introducing themselves, seating the guests, and serving the refreshments they had prepared. A member of the family counseling services department met with the students several times to teach them how to shake hands, how to introduce themselves in the traditional Indian way of telling who their parents and grandparents are, and how to serve their guests. Few of the students had been exposed to basic etiquette, and much rehearsal was needed to prepare them for the day. Assertiveness-training sessions were held throughout the semester led by the University graduate students.

Each Friday the students evaluated their progress in each of their classes and set goals for the next week in writing. During communications workshops led by the social services department, the students were required to verbalize personal goals in front of the entire class. They also suggested goals for each other and set goals to be accomplished by the class as a whole. They were held accountable for following through with their goals and a progress check was made each week.

Some of the existing youth-oriented programs sent representatives to the school to recruit participants. Since many of the students do not have telephones, coordination of

scheduling was greatly simplified. The students also had the opportunity to give input into the planning of future programming. These extra-curricular activities were instrumental in building a sense of "esprit d'corps" among the students. These activities included young mothers' group, drug abuse counseling groups, teen and parents' communications groups, and intra-mural sports teams. From these affiliations, some support groups developed which led these individuals to inquiring about the history and traditions of their immediate environment. Some of them spent after-school hours hiking in a nearby mountain which is considered to be sacred by their tribe. They were accompanied by a teacher and the tribe's spiritual leader. Before entering the mountain, the group prepared themselves with a traditional "smudging" ceremony and conversation about the sacredness of the mountain and its healing properties in today's world.

In October, November and December several tribal leaders from the western states were brought in by the Indian Studies Department of the neighboring community college. These guests taught the students coyote stories, traditional songs (accompanied by drums), and spoke to them of the difficulties they had encountered while growing up in an Anglo world. Through these activities and conversations, the students became more aware of the demands the urban culture would be making on

them in the immediate future. The speakers presented new challenges to the students thus enabling them to see that they have choices to make, and with those choices goes the responsibilities for their actions.

A University student organized a "Big Brother/Big Sister Program" matching the reservation students with students from the State University's Indian Students' Club. A grant of $500 was obtained from a local manufacturing company to help defray expenses for their transportation and activities. The reservation students expressed an interest in this type of program, and a volunteer from the University visited the Indian Students' Club to introduce the idea to them. There was unanimous agreement to participate on the University students' part, and there were enough reservation students interested to match each Big Brother/ Sister with a reservation student. Activities included picnics, bowling and pizza parties, "rap" sessions and frisbee tossing where the students were able to share some of their dreams and fears for their future. Some of the students arranged to do things in addition to the organized group activities. This program was open to all students on the reservation; however, only three students who were not attending the alternative school participated in any of the events. A total of 36 University and reservation students were involved in these activities.

One factor which helped with attendance was the school's willingness to allow the student-mothers to bring their infants to class with them. Five young mothers brought their babies, and one student often brought her two-year-old brother while their mother worked. If the school had not allowed this flexibility, these young mothers would have lost another semester in their education.

Motivating the students to participate in cultural and social activities proved to be easier than motivating them to do their classwork. Each student was required to take entrance tests in reading comprehension, oral reading, grammar, writing, and math. From these tests and the students' transcripts, an individualized course of study was assigned. Because of the range of grades (7 through 12) and abilities, it was necessary to have self-directed instruction except for the writing and communications class. The students were issued instruction sheets which listed their assignments. As they finished each assigned lesson, they were given a review of the material by the teacher, aide, or a peer tutor and then given a written quiz over the material. The students were required to have a 70% mastery on all material before they were allowed to proceed to the next assignment. In the writing classes, all students were given the same assignment, and these lessons were presented as a group; however, grammar assignments were individualized. A

mastery level of 80% was required in both grammar and math. All students who were reading two years or more below grade level were required to take a reading class.

This individualized, self-directed class organization was designed to meet the needs of students who had short or long-term absences such as family problems, detention from criminal offenses, child bearing, or illness. A folder was kept at the school with each student's work in it. In the event of an absence, for any length of time, the student did not have to "catch up" with the rest of the class; he merely began at the point he had mastered when he left and proceeded until he had covered all of the material required for credit in each class. This system proved to be a good lesson in time management and goal setting for a population who previously had placed little emphasis on time.

IV. Results

After the initial ten-week study, an evaluation was made to determine any necessary changes for the next semester. The evaluating team included the Tribe's Youth Coordinating Committee consisting of representatives from the juvenile court, social services, police department, recreation, and the teaching and volunteer staff of the alternative school.

Attendance records were compared with the previous semester's records.

The overall increase in attendance was 33% in the target group. Nine students were chosen randomly to monitor, and of these nine, two had not attended school the previous two years. Their scores were reported as the actual percentage of days they attended over the time period monitored and not as a 100% gain over the previous year. Although the overall gain in attendance was above the 25% improvement goal set at the beginning of the practicum, if the two students' scores who were not previously in school were discarded, the gain would have been 23%, which the observer feels to be a substantial gain (Refer to page 22).

Although the objective of improving attendance by 25% was reached, the evaluation committee felt that the overall attendance of the school could be greatly improved if transportation could be provided by the school district. As a result, the district is presently considering using an existing bus which services the elementary school in the area to transport the secondary students on the reservation either before or after the kindergarten students have been transported. At this writing, the plan is still under consideration.

V. Recommendations

The on-going strategy seemed to meet the students' needs as the attendance of the target study group improved and more students became aware of the program. The integration of

outside speakers and group activities helped offset the tedium that an individualized program can bring. Also, peer tutoring and group study aided in breaking the routine.

The impact of this program was felt in the community mainly as a coordination center for developing new teen programs and family counseling groups. This model emphasized the coordination of the existing network of available services as well as providing a new educational facility on the reservation.

Through an agreement with the State University, project information will be distributed through the Journal of American Indian Education. Presentations will also be made at professional conferences, seminars, and workshops. A representative of the BIA has visited the site, and expressed interest in the school as a model alternative to the closing of an Indian boarding school in the nearby metropolitan area. A feature article was written about the school and it appeared in the metropolitan newspaper in December.

Many of the coordinated efforts from the existing social services of the tribe will be expanded to include all of the students of the school. These services include group counseling, social outings, and informative meetings where the students learn more about tribal government, goal setting and career planning, and have an opportunity to be in on the planning stages of athletic and social events for the following

year. In the summer, a group of coordinators will keep the students' group intact and use these students to help identify other youth who may be "at risk" and could benefit from this on-going intervention program.

Training of community members in organizing presentations on natives arts and traditions will be accomplished by the Social Services Department. These persons will then be scheduled into the regular curriculum for next year. Also, standards for hiring a tribal member as an educational aide will be reviewed by the tribe's education committee, and the committee will make recommendations for this position.

Training for the University students assigned to the school for their field placement will be conducted prior to the beginning of the school year. At this time the field workers will submit a detailed assignment schedule which covers the lesson plans for any class presentations they are planning to make, setting their objectives and the time frame in which they plan to work. The duties of the student teacher will be set, and the responsibilities of the master teacher and student teacher clearly defined based on the qualifications of the teachers and the individual needs of the student enrollment. Three professional days and a stipend of $300 has been alloted to the teacher to attend a professional conference of her choice.

Through an agreement with the State University, project information will be distributed through the Journal of American Indian Education. Presentations will also be made at professional conferences, seminars, and workshops. The metropolitan paper will run a feature article on the school in December.

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APPENDIX A

INTERGOVERNMENTAL AGREEMENT
REGARDING THE INDIAN COMMUNITY'S ALTERNATIVE SCHOOL

This Agreement made and entered this _____ day of _____, 198__, by and between the Unified School District, hereinafter referred to as "SCHOOL DISTRICT", and the Indian Community, which are both public agencies, for the purpose of the joint exercise of their powers to provide education for Indian children:

WITNESSETH:

Whereas, both parties are public agencies duly authorized and empowered to provide education for Indian children under the Indian Education Act (20 USCS Sections 240 et seg.), and the Indian Elementary and Secondary School Assistance Act (20 USCA Sections 241 aa et seq.), and State Revised Statutes, Tile 15; and

Whereas, certain Indian children from the Indian Community with behavioral problems have been attending the District's Alternative School along with other similarly situated children in the Unified School District as an alternative educational environment; and

Whereas, the Indian Community has requested that the School District provide the same educational opportunities on the Indian Reservation with teachers employed by the School District, and the School District has agreed to do so;

NOW THEREFORE, for and in consideration of the mutual promises and agreements of the parties herein contained, it is agreed as follows:

I. The School District agrees:

A. To hire, pay and supervise two (2) full time teachers for a 40 hour work week, who will plan and implement the alternative education program on the Indian Community.

B. To provide educational supplies the same as supplied at the District's Alternative School.

C. To provide teaching services as follows

1. A morning and afternoon program of academic classes for approximately 60 seventh, eighth, ninth, tenth, 11th and 12th graders which will begin at 8:00 a.m. and end at 2:15 p.m. five (5) days a week, Monday through Friday, except for

school holidays. Students will receive instructional services in accordance with policies for students attending the District's Alternative School.

2. The teachers will have a lunch break from 10:45 a.m. to 11:30 a.m. each day and have a preparation and staffing time from 2:30 p.m. to 3:30 p.m. each day. It is understood that the preparation and staffing will often place at the District's Alternative School.

3. The teaching program is to be developed and implemented according to and consistent with School District policies.

D. To have the teachers work closely with the Youth Home Staff and health care agencies of the Indian Community, and the University students assigned for on-site training.

II. The Indian Community agrees:

A. To provide health care for the students through its own health care agencies.

B. To provide any transportation needs that the students have getting to or from school.

C. To provide a suitable building to house the program, and be responsible for the operation costs, maintenance, repair, and safety of the building.

D. To carry public liability insurance in the minimum amount of $1,000,000 on the building and its grounds, naming the School District as an additional insured.

E. To indemnify and hold harmless the School District from any claim(s) or cause(s) of action which may arise as a result of the building or its grounds.

III. Both parties agree:

A. That if at any time the School District determines that the condition of the building or its grounds have created an unsafe environment for the teachers and/or the students, the School District shall have the authority to suspend its teaching services at that location until the condition is corrected by the Indian Community at its expense.

B. The starting date for the teachers will be August __, 198__, and will end June __, 198__.

C. Unless mutually terminated previously, this Agreement shall terminate on June __, 198__.

D. To submit this Agreement to the attorney for each respective public agency, board or commission, for a determination that the Agreement is in its proper form and is within the powers and authority granted under the laws of this state for such public agency, board or commission, before it is to become effective.

E. To file this Agreement with the County Recorder, and this Agreement shall become effective on the date provided in this Agreement, but in no event prior to the date it is filed with the porper officer.

F. This Agreement may be modified at any time by mutual written agreement by the parties hereto.

FOR THE INDIAN COMMUNITY: FOR THE SCHOOL DISTRICT;

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President

Date:---------- Date:----------

APPENDIX D

COMPARISON OF ATTENDANCE

	Current Attendance	Past Attendance	Percentage of Increase
Student 1	97%	85%	12%
Student 2	99%	83%	16%
Student 3	90%	57%	33%
Student 4	58%	0%	58%
Student 5	90%	94%	-4%
Student 6	83%	38%	45%
Student 7	65%	29%	36%
Student 8	72%	57%	15%
Student 9	85%	0%	85%

DECIMALS

Write in decimal form:

(61) $\frac{3}{1000}$ = _____

(62) Three and five hundreths

Change to decimal form:

(63) $\frac{1}{3}$ = _____

(64) $3\frac{3}{4}$ = _____

(65) $\frac{9}{11}$ = _____

(66) $\frac{1}{2}$ = _____

(67) $\frac{4}{5}$ = _____

(68) $\frac{2}{6}$ = _____

Change to fractions in lowest terms:

(69) .50 = _____

(70) .125 = _____

(71) Solve:
3.058 + 0.3 + 20.021 = _____

(72) 258.5304 - 20.02 = _____

(73) 13 - 5.61 = _____

(74) Round 42.0557 to the nearest tenth.

(75) Round 2.1952 to the nearest hundredth.

(76) Solve:

.06 x .125 = _____

(77)
$$\begin{array}{r} 22.17 \\ \times 3.2 \\ \hline \end{array}$$

(78) $0.06\overline{)3.0606}$

(79) $.03\overline{)312}$

(80) $82\overline{)4593.312}$

COMPLEX OPERATIONS

(21) Find the average of:
25, 74, 100, 92, 86

(22) Round 68, 549, to the nearest ten.

(23) Round 79,621 to the nearest thousand.

Estimate the following problems (24-27)

(24) $\begin{array}{r} 542 \\ +481 \\ \hline \end{array}$

(25) $\begin{array}{r} 1,988 \\ -16 \\ \hline \end{array}$

(26) $\begin{array}{r} 68 \\ \times 23 \\ \hline \end{array}$

(27) $48\overline{)198}$

(28) Write the number that reads one thousand seven hundred two.

(29) Write the number that reads one hundred twenty-two thousand five.

(30) What are the factors of 18?

(31) List the prime factors of 12.

(32) Find the greatest common factor of 6, 12, 24.

(33) Find the least common multiple of 3, 5, 7

(34) $5^3 = ?$

(35) $\sqrt{121} = ?$

(36) Solve: $8+(49 \div 7)-15=$

(37) Solve: $8+\left[72 \div (9 \times 4)\right] =$

(38) Kim had a $5 bill to spend for school supplies. She bought a notebook for $2.99 and a pen for 69¢. How much did she receive in change?

(39) If a box of 4 doz. pencils cost $3.79, how much could you buy 1 dozen for?

(40) You had 27 basketballs to pack in boxes and only 3 would fit in each box. How many boxes would you need to pack them?

PERCENTAGE

(81) $\frac{3}{4}$ = _____%

(82) $\frac{5}{12}$ = _____%

Change to fractions:

(83) 25%

(84) $33\frac{1}{3}\%$

(85) $83\frac{1}{3}\%$

(86) What amount of interest would you pay for one year on a $2,000 loan at a rate of $12\frac{1}{2}\%$?

(87) What is the interest on $3,500 at $4\frac{1}{2}\%$ per year for a two year period?

(88) _____% of 25 = 5

(89) _____% of 70 = 3.5

(90) Change 250% to a mixed number

(91) 60 is what percent of 180?

(92) What percent of 56 is 14?

(93) 125% of $600 = _____

(94) A man receives a bill for a coat at $95 plus a 4% sales tax. What is the total amount he must pay?

(95) The list price of a radio is $92.50. It is sold at a discount of 30%. What is the selling price?

(96) A man earning $450 a month has a deduction of 18% of his salary for income tax. What is the amount of tax deduction?

Authorship Statement

I hereby testify that this paper and the work it reports are entirely my own. Where it has been necessary to draw from the work of others, published or unpublished, I have acknowledged such work in accordance with accepted scholarly and editorial practice. I give this testimony freely, out of respect for the scholarship of other workers in the field and in the hope that my own work, presented here, will earn similar respect.

Linda A. Gundersen